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Entrepreneurs' personal values and CSR orientations: evidence from SMEs in Zambia

Personal
values and
CSR
orientations

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Abstract

Purpose – The purpose of this paper is to examine the relationship between entrepreneurs' personal values and corporate social responsibility (CSR) orientations among small- and medium-sized enterprises in a developing country, Zambia.

Design/methodology/approach – Data were collected through questionnaires. Two linear regression models were used to test the hypotheses.

Findings – Self-transcendence values have a significant positive influence on socially oriented CSR but do not influence environmentally oriented CSR. Self-enhancement values do not affect social and environmental CSR orientations. Conservation values have a marginally positive influence on environmentally oriented CSR but no influence on socially oriented CSR. Finally, openness to change has a significant positive influence on environmentally orientated CSR but no influence on socially oriented CSR.

Research limitations/implications – The limitations of this study relates to the sector from which the sample was drawn, other predictors of CSR orientations, use of cross-sectional data, and the replication of this study to validate its findings.

Practical implications – The findings inform policy-makers, scholars, educators, and regulators on the importance of aligning personal values with environmental and social concerns, thereby influencing entrepreneurs' CSR orientations for the well-being of society and the natural environment.

Originality/value – This paper shows the influence of personal values on CSR orientations among entrepreneurs in a hardly researched Sub-Saharan Africa country.

Keywords Africa, Corporate social responsibility, SMEs, Zambia, Developing country, Personal values

Paper type Research paper



1. Introduction

The purpose of this paper is to examine the relationship between entrepreneurs' personal values and their corporate social responsibility (CSR) orientations in small- and medium-sized enterprises (SMEs) in a Sub-Saharan African developing country, Zambia. SMEs are

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the focus of this study because they comprise more than 90 per cent of business establishments globally (Raynard and Forstater, 2002). SMEs are even more important in Sub-Saharan Africa. In Zambia for instance, SMEs comprise of about 97 per cent of private business establishments (MCTI, 2009). Given their large numbers globally, they contribute to the provision of employment, social and economic development (Azmat and Samaratunge, 2009; Spence, 2016). Relatedly, in Sub-Saharan Africa, SMEs contribute to poverty reduction (Mamman *et al.*, 2017). Despite their positive contribution to development, SMEs are also associated with pollution and environmental degradation (Revell *et al.*, 2010). It has consequently been suggested that SMEs and entrepreneurial action can help in addressing the social and environmental concerns (Hall *et al.*, 2010). Thus, a sample of SMEs from Sub-Saharan Africa will enhance our understanding of personal values that influence entrepreneurs to engage in different types of sustainable practices. In turn, the findings from this study are important to policy-makers, scholars, educators, and regulators as the findings can help to promote personal values that align with environmental and social concerns, thereby, influencing entrepreneurs' CSR orientations for the well-being of society and the natural environment.

In recent years, there has been a growing interest in research on CSR in SMEs (e.g. Amaeshi *et al.*, 2016; Baden *et al.*, 2011; Langwell and Heaton, 2016; Li *et al.*, 2016; Masurel and Rens, 2015; Spence, 2016). The activities of SMEs impact human, social and ecological environments (Kechiche and Soparnot, 2012). Many investigators advocate sustainable entrepreneurship as a remedy for societal and environmental problems (Hall *et al.*, 2010). Subsequently, there is an increase in research on the predictors of sustainable behaviour and CSR in particular.

Although extant literature shows that entrepreneurs play a dominant role in the sustainable activities of their firms (Cassells and Lewis, 2011; Hsu and Cheng, 2012; Schaper, 2002), there are still knowledge gaps. For instance, the influence of personal values on CSR orientations has hardly been investigated in Sub-Saharan Africa (Jamali *et al.*, 2017), which is the topic of the current paper. Many of the studies on the relationship between values and sustainable activities (CSR in particular) are from developed and emerging economies (see Fukukawa *et al.*, 2007; Wang and Juslin, 2012; Marcus, 2012). In the Sub-Saharan African context, however, there is also a great need for CSR research due to the greater poverty levels, environmental degradation, and institutional governance issues affecting most countries on the continent. The only African countries in which research has been done so far are Nigeria, Kenya and South Africa (Kolk and Tulder, 2010; Muthuri and Gilbert, 2011; Visser, 2008).

The results of studies in these three countries, however, may not apply to all African countries because of the huge and important differences between countries on the continent. For example, African countries are characterised by extreme differences in the level of economic development. Egypt, Kenya, South Africa, and Nigeria represent large and strong economies with a gross domestic product (GDP) of 60 per cent of African GDP in 2011. In contrast, Burundi, Democratic Republic of Congo, and Comoros are extremely poor countries (African Development Bank, 2014). Furthermore, countries on the continent have very diverse governance systems in terms of democracy, military rule, and authoritarian system (Kühn *et al.*, 2018). In addition, African countries have diverse political systems; as a result, corruption and the human development index are high in certain countries and low in other countries (Kühn *et al.*, 2018). Furthermore, some countries face ongoing wars, conflicts within clans, inadequate healthcare systems, and social and environmental problems (Demuijnck and Ngnodjom, 2013; Darkoh, 2009). In general, Africa has a very high population growth, rampant diseases such as malaria and HIV, and a shortage in possibilities of fulfilling basic needs (Thorgren and Omored, 2018). Moreover, the continent is plagued by corruption, environmental and social

problems, and misuse of donor aid (Spence and Painter-Morland, 2010). These characteristics make sustainability and CSR very important and having impact on everyday life. Thus, this is an important context for research on these issues (Kolk and Rivera-Santos, 2018). These differences are influenced by the histories of the respective countries. For instance, the different colonial histories influence the industrial structure and focus on CSR (Kühn *et al.*, 2018). For example, CSR practices in Cameroon focus on dealing with nepotism, tribalism, and corruption (Demuijnck and Ngnodjom, 2013). In Kenya, CSR is concerned with addressing issues such as healthcare, HIV/AIDS, education and ecological issues (Muthuri and Gilbert, 2011), while in Nigeria CSR addresses social and economic challenges, including poverty and health (Amaeshi *et al.*, 2006). Mayondi established that in the case of Zambia, CSR addresses social development, including provision of jobs, micro-credit lending, and construction of infrastructure such as health facilities, schools, and roads. It can, therefore, be concluded that within Sub-Saharan Africa, different countries have their own CSR priorities due to their unique histories, culture, and political systems.

To establish and understand factors influencing CSR orientations, existing studies have investigated the effect of personal values on CSR among a sample of students (Fukukawa *et al.*, 2007; González-Rodríguez *et al.*, 2015; Schultz, 2001; Schultz and Zelenzy, 1999; Stern and Dietz, 1994; Wang and Juslin, 2012), consumers (Basil and Weber, 2006), managers (Hemingway and MacLagan, 2004; Şerban, 2015), and working professionals (Fritzche and Oz, 2007). Nevertheless, there is a dearth of studies exploring the relationship between personal values and CSR among established entrepreneurs. Therefore, this study is important, because the alignment of personal values of established entrepreneurs may be different from that of students prospecting to be entrepreneurs or other groups of people. Entrepreneurs managing SMEs are an important group to study because they control the firm; they set the policies and the direction of the firm and make the key decisions (Berent-Braun and Uhlaner, 2012; Hammann *et al.*, 2009). They are close to the organisation, can easily influence the culture and values of the organisation and are directly responsible for initiating and implementing CSR policies and practices, in line with their personal values, philosophies, and aspirations (Jamali *et al.*, 2017; Jamali and Mirshak, 2007; Jenkins, 2006; Williams and Schaefer, 2013). Thus, a sample of entrepreneurs provides an opportunity to capture the relationship between personal values and CSR orientation.

For this study, the focus is more specifically on SMEs supplying goods and services to the mining sector in Zambia. These firms constitute the sample for this study because they are predominantly owner-managed (Spence and Rutherford, 2003) and are responsible for instigating and executing CSR activities in their companies (Choongo *et al.*, 2017; Hsu and Cheng, 2012; Schaper, 2002). Thus, the influence of the entrepreneur on the firm's CSR activities is more easily discernible (Hammann *et al.*, 2009). Additionally, there are no clear legislative frameworks, tangible guidelines, or policies governing CSR in Zambia (Noyoo, 2007). As such, CSR initiatives are largely driven by the entrepreneurs' choices and personal values rather than by adherence to CSR standards (Schwartz, 2003). Moreover, the mining sector in Zambia is a sector where there is definitely room for CSR activities, thus, it is expected that entrepreneurs associated with the mining industry may develop their own CSR practices.

The findings from this research will be of great use to other Sub-Saharan African countries with mining, oil and gas industries as the study will establish personal values that are aligned with social and environmental concerns. Knowing values aligned with CSR would help countries to develop policies and programs that stimulate the sustainable behaviour of entrepreneurs. The study is also important to SMEs in other African countries who sell goods and services to large multi-national corporations because understanding the

importance of aligning personal values with social and environmental concerns can help to positively influence entrepreneurs' CSR orientation, thereby, leading SMEs to win more contracts with large firms that prioritise sustainability issues (Crals and Vereek, 2005; De Gobbi, 2011).

In this study, we examine how personal values influence CSR orientations because personal values play an important role in the decision-making process (Aguinis and Glavas, 2012; Cheng and Fleischmann, 2010). Others have already started to explore the relationship between personal values and performance (e.g. Gorgievski *et al.*, 2011; Tomczyk *et al.*, 2013) and personal values and pro-environmental behaviour (Karp, 1996). The main research question for the paper is formulated as:

RQ1. What is the influence of the personal values of entrepreneurs in SMEs in Zambia on their social and ecological orientation?

In the next section, we review literature on CSR and personal values and their relationship. We then develop our hypotheses based on the theoretical considerations. This section is followed by the descriptions of methods. The paper ends with the analysis of results, followed by the discussion and conclusion.

2. Literature review

2.1 CSR in SMEs

2.1.1 Characteristics of SMEs. There are many definitions of CSR. In this study, CSR is defined as "the responsibility of enterprises for their impact on society" (European Commission, 2011). The understanding of this definition is that "enterprises should have a process in place to integrate social, environmental, ethical, human rights and consumer concerns into their business operations and close corporation with their stakeholders" (European Commission, 2011). We chose this broad and recent definition because it views CSR as a concern for all forms of business regardless of their size, sector, or location (Martinuzzi *et al.*, 2011), and therefore appropriate for SMEs.

Although SMEs do not commonly use the term CSR in describing their sustainability activities, they informally describe it by using terms such as work-life balance, community involvement and environmental management (Raar, 2015; Vo, 2011). Even though SMEs may use the term "work-life balance" to describe their CSR activities, it should be noted that "work-life balance" is an element of employee CSR (Gołaszewska-Kaczan, 2015). Examples of work-life balance practices include offering employees flexible working hours, family care, and fringe benefits such as medical care or subsidising sporting activities for employees (Gołaszewska-Kaczan, 2015; Jenkins, 2006). Community involvement is related to CSR as it implies supporting the local community by employing people living in the area in which the firm operates, education support, voluntary contributions of company resources such as donations, sports sponsorship, and providing internship to students (Amponsah-Tawiah and Dartey-Baah, 2011; Muthuri, 2007; Jenkins, 2006). Environmental management involves actions taken to protect the environment such as recycling waste, waste minimisation, pollution reduction, limiting the usage of natural resources, environmental education, and accreditation to environmental standards (Jenkins, 2006).

SMEs exhibit certain characteristics that differentiate them from large organisations. They generally have limited cash and are independent (Spence, 1999), are more informal and business relationships are often personalised (Nejati and Amran, 2009; Spence, 1999). SMEs also tend to be located in the communities they serve (Demuijnck and Ngnodjom, 2013; Jamali *et al.*, 2017; Jenkins, 2006; Perrini, 2006). These characteristics help the adoption of CSR practices in SMEs as they can respond quickly to changing circumstances (Jenkins, 2006). Furthermore, because of their closeness with the communities, SMEs have a greater

understanding of the political context, local culture and have more links with the local civil society, and have greater commitment to operating in a specific area (Baden *et al.*, 2011).

2.1.2 CSR, stakeholder theory and ethics of care. Stakeholder theory provides us with an understanding of how CSR is implemented in SMEs (Jenkins, 2006; Turyakira *et al.*, 2014; Munasinghe and Malkumari, 2012). The theory focusses on activities directed towards the environment, the local community, customers, local competitors, family and employees, and deals with the involvement of investors, suppliers and the supply chain actors (Turyakira *et al.*, 2014; Jenkins, 2006; Mishra and Suar, 2010). Despite the large number of stakeholders, SMEs take CSR measures and practices that pertain to their immediate social and ecological environment. This is done in order to reduce the cost of implementation as well as being able to carry out activities within the constraints imposed by their characteristics (Kechiche and Soparnot, 2012).

The term “stakeholder” is defined as, “any group of individuals who can effect or is affected by the achievement of the organisation’s objective” (Freeman, 1984, p. 46). Stakeholder theory plays a role in understanding the SMEs–community relationship (Carroll and Buchholtz, 2000). The theory advocates for firms to widen their social responsibilities for the stakeholders (Oruc and Sarikaya, 2011). Donaldson and Preston (1995) categorised the stakeholder theory in three types, namely, descriptive, instrumental, and normative. The descriptive type explains the past, present, and future relationship between a firm and stakeholder. The instrumental type describes the relationship between stakeholders and outcomes such as firm performance or profitability, while normative type focusses on the moral principles. In the context of SMEs, the entrepreneur is depicted as the central character in the stakeholder mapping (Spence, 2016).

In addition to stakeholder theory, Spence (2016) proposes that ethics of care could provide another lens of understanding CSR in small firms. This is because ethics of care recognise the needs of self and others. Further, features of ethics of care such as sympathy, empathy, sensitivity and responsiveness enhance a person’s moral reflection in relation to caring for others and the natural environment. For example, entrepreneurs that adopt the ethics of care theory establish policies of taking care of their employees and the community such as providing training to employees and sponsoring students in schools as well as enabling their firms to protect the natural environment through the application of such methods as waste reduction, recycling, and pollution control (Oruc and Sarikaya, 2011).

As noted above, the CSR approach in SMEs is based on stakeholder and ethics of care theories. Stakeholder and ethics of care theories are interrelated because they emphasise similar points such as not causing harm to others and giving importance to relationship with stakeholders (Goel and Ramanathan, 2014). Ethics of care means not only caring for the environment but also being ethical regarding business practices and decisions that concern key stakeholders, including employees and the community. Thus, ethics of care is important in evaluating the decision concerning stakeholders and the firm. Similarly, CSR is part of ethical and responsible business practices (Goel and Ramanathan, 2014). Since entrepreneurs make decisions for the firms, all decision making should consider the impact on stakeholders and the moral aspect apart from profits (Goel and Ramanathan, 2014).

2.1.3 SMEs’ CSR activities. SMEs engage in different types of CSR activities (Orlitzky *et al.*, 2011). For some SMEs, environmental management is a key part of CSR practices (Baden *et al.*, 2011; Raar, 2015) while for others, employees, the community or customers are key for CSR activities (Jenkins, 2006). Studies have distinguished four different types of CSR activities. First, environmentally related CSR activities refer to measures a business entity can take to minimise its negative impact on the natural environment, such as using environmentally friendly packaging, recycling, waste reduction, energy and water conservation, and pollution control (Turyakira *et al.*, 2012, 2014). Next, socially oriented

CSR activities relate to both employee and society oriented CSR activities. Third, studies have differentiated employee-oriented CSR activities, which refer to those activities aimed at improving the working conditions of workers such as: offering training and development, workplace diversity, and helping workers to maintain a work–life balance (Turyakira *et al.*, 2012, 2014). Finally, society oriented CSR activities refer to the activities aimed at helping the community through for instance sponsoring sports and education, provision of healthcare, assistance to low-income groups, and participation in community activities (Turyakira *et al.*, 2012, 2014). Turyakira *et al.* (2012) pointed out that SMEs are mainly active in environmentally and socially related CSR activities. Therefore in this study we focus on environmentally and socially oriented CSR activities.

While existing studies contribute key insights on CSR practices and activities in SMEs, less attention has been given to how personal values influence the entrepreneur's engagement in CSR activities. This study will in particular respond to Aguinis and Glava's (2012) call to search for understanding the relationship between personal values and CSR involvement.

2.1.4 SMEs and CSR in developing countries. Visser *et al.* (2006) noted that most studies on CSR in developing countries focus on social issues because they are given more economic, political, and media emphasis than environmental and other issues. Additionally, there is evidence that CSR in developing countries emphasises philanthropy, and community embeddedness (Visser *et al.*, 2006). In the case of Nigeria, Amaeshi *et al.* (2006) established that indigenous firms practiced philanthropy and altruistic CSR. Here, the top seven community-oriented CSR activities are education, provision of healthcare, infrastructure development, sports, arts, and poverty alleviation. Similarly, in Kenya, companies appear to be more oriented towards community and environmental CSR and less towards employee and marketplace CSR (Muthuri and Gilbert, 2011), driven by the need to conform to social norms and to address concerns such as HIV/AIDs, healthcare and education (Muthuri and Gilbert, 2011). This is attributed to the strong community ties and the humanism "Ubuntu" philosophy instilled in the African culture (Muthuri and Gilbert, 2011; Visser *et al.*, 2006). The same has been found in Swaziland, where community-oriented CSR is more practiced than employee-oriented, customer-oriented and environmental-oriented CSR (Kabir, 2011). The literature above suggests that the practice of CSR is socio-culturally embedded and varies across countries (Matten and Moon, 2008), but that overall in Sub-Saharan Africa the emphasis is on community-oriented CSR.

Indeed, the CSR activities highlighted above emerge from cultural and historical factors (Idemudia, 2014). For example, during the colonial rule, mining firms in Zambia were owned by the Anglo–American Corporation (a multi-national corporation) which used to provide social services such as provision of housing, sporting facilities, waste collection, repair and maintenance of infrastructure, free water and electricity (Lungu and Shikwe, 2006; Fraser and Lungu, 2007; Noyoo, 2007). In South Africa, CSR has been largely driven by historical events of apartheid and inequality (Hamann *et al.*, 2005). In Cameroon, CSR activities have been influenced by tribalism, corruption and nepotism (Demuijnck and Ngnodjom, 2013), while in Kenya, CSR is tailored to meeting the social-economic needs (Muthuri and Gilbert, 2011). Thus, it can be seen that even within African countries CSR practices differ from country to country depending on the historical, socio-economic, and cultural influences shaped by the expectations of the community (Idemudia, 2014).

2.2 Personal values and CSR

Rokeach (1973, p. 5) defines a personal value as "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence". Schwartz and Bardi (2001) view

personal values as desirable, transitional goals, varying in importance, which serve as guiding principles in people's lives. Personal values have been recognised in academic literature as key determinants of human attitudes, behaviour, decision making, corporate actions and lead individuals to behave in a particular way (Fukukawa *et al.*, 2007; Şerban, 2015; Rosario *et al.*, 2014). Personal values also drive ethical conduct of individuals (Thakur and Kohli, 2015). Ethical behaviour denotes being honest, kind, respectful, sincere, and socially responsible (Thakur and Kohli, 2015; Şerban, 2015).

Individuals tend to adopt value structures that align with their life circumstances (Yao *et al.*, 2009) and personal values are acquired through socialisation and life experiences. Thus, individuals in different cultures will have different value structures, which in turn influence their perception of reality (Schwartz, 1994; Rosario *et al.*, 2014). Relatedly, Spence *et al.* (2011) noted that the dominant values in a community and country influence social and environmental policies. Waldman *et al.* (2006) further proposed that dominant societal values are predictive of values held at the firm level, which later influence the development of CSR in a firm. Entrepreneurs, like other individuals are expected to develop values that reflect the thinking of a particular culture, economic context, interests of society, and all stakeholders (Hay and Gray, 1974). In SMEs, the entrepreneur is the owner-manager, who also implants his/her own values in the organisation (Hay and Gray, 1974; Şerban, 2015). These values, therefore, guide in setting goals, allocating resources, and formulating policies (Rokeach, 1973), including the formulation, adoption, and implementation of the economic, legal, ethical, and environmental social responsibility in a firm (Thakur and Kohli, 2015). It is, therefore, likely that values developed in a particular society, culture, country or context will influence an entrepreneur to implant those values in his/her firm, and as a result, influence his/her CSR orientations.

Different authors have applied personal values theories to understand business success (Gorgievski *et al.*, 2011), firm performance (Tomczyk *et al.*, 2013), and corporate actions (Marcus, 2012). Yet, few studies have examined the effect of personal values on CSR (Fukukawa *et al.*, 2007); hence, very little is known about the relationship between personal values and CSR orientations. Although some studies reported that people's basic values have implications for the types of corporate actions they are likely to engage in (Hamann *et al.*, 2017; Hemingway and MacLagan, 2004; Jamali *et al.*, 2017; Marcus, 2012), detailed studies on which values drive what kind of CSR activities are scarce. Existing studies on the relationship between values and CSR focus on the relationship between personal values and managers' involvement in CSR promotions (Şerban, 2015); personal values and CSR initiatives (Rosario *et al.*, 2014); and the role of personal values for CSR perceptions. There are few studies that focus on the effect of values on the entrepreneurs' CSR orientations. The few existing studies show mixed findings: Fukukawa *et al.* (2007) found that self-transcendence values are positively associated with social and environmental accountability for a sample of MBA students. Yet, Wang and Juslin (2012) found that for Chinese university student's self-transcendence associates negatively with CSR performance while self-enhancement associates positively with perceptions of CSR performance. These mixed findings warrant further investigation of this relationship.

The types of values acquired in one's life (be it self-transcendence, self-enhancement, conservation or openness to change) influences an individual to have a positive or negative perception towards the development, adoption and implementation of CSR policies in a firm (Thakur and Kohli, 2015). Since individuals with different personal value types have different perceptions of CSR (Thakur and Kohli, 2015), we posit that different entrepreneurs have different CSR orientations based on their personal values. Entrepreneurs possess values which influence them as they control their firms, set policies, and make decision to engage in CSR activities (Şerban, 2015). For example, if an entrepreneur has values such as equality, honesty, protecting the environment, wisdom, justice, and responsibility, then he/she is likely to be socially responsible (Thakur and Kohli, 2015).

2.3 Hypotheses development

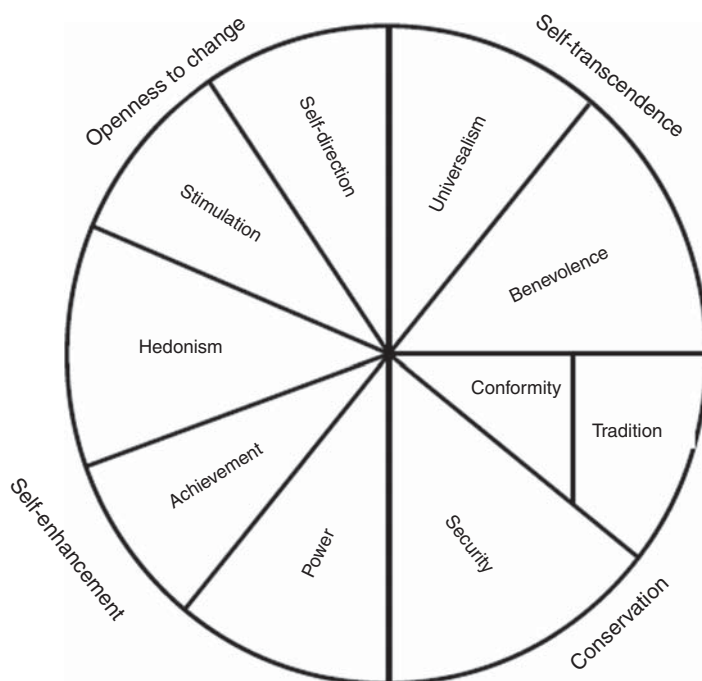
Since personal values guide behaviour, decision-making, and action, we argue that entrepreneurs' personal values influence their engagement in socially and environmentally oriented CSR. We use the Schwartz (1992) values to develop the hypotheses. The Schwartz values framework is widely accepted and has been validated in many studies in the last decade across many academic disciplines (González-Rodríguez *et al.*, 2015; Siltaoja, 2006). Schwartz (1992) identified ten value types that are likely to be recognised across cultures which are as follows:

Definitions of motivational types of values in terms of their goals and the single values that represent them:

- (1) Power: social status and prestige, control or dominance over people and resources (social power security, authority, wealth, preserving my public image).
- (2) Achievement: personal success through demonstrating competence according to social standards (successful, capable, ambitious, influential).
- (3) Hedonism: pleasure and sensuous gratification for oneself (pleasure, enjoying life).
- (4) Stimulation: excitement, novelty, and challenge in life (daring, a varied life, an exciting life).
- (5) Self-direction: independent thought and action choosing, creating, exploring (creativity, freedom, independent, curious, choosing own goals)
- (6) Universalism: understanding, appreciation, tolerance, and protection for the welfare of all people and for nature (broad-minded, wisdom, social justice, equality, a world at peace, a world of beauty, unity with nature, protecting the environment).
- (7) Benevolence: preservation and enhancement of the welfare of people with whom one is in frequent personal contact (helpful, honest, forgiving, loyal, responsible).
- (8) Tradition: respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self (humble, accepting portion in life, devout, respect for tradition, moderate).
- (9) Conformity: restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms (politeness, obedient, self-discipline, honouring parents and elders).
- (10) Security: safety, harmony, and stability of society, or relationships, and of self (family security, national security, social order, clean, reciprocation of favours) (source: Schwartz and Bardi, 2001, p. 270).

The ten values are arranged in the circular structure displayed in Figure 1 (Schwartz, 1992; Davidov, 2010). One sector is further divided into two parts: tradition and conformity values (Bilsky *et al.*, 2010). The ten value types were further condensed into four higher order values, namely, self-transcendence, conservation, self-enhancement, and openness to change values. Although the hedonism value type relates to both openness to change and self-enhancement values (Rosario *et al.*, 2014), we classify it under self-enhancement value for the purpose of this paper because it is more of an egoistic value focussed on self-interest.

The circular arrangement of values reflects either the degree of conflict or compatibility among the ten value types as well as the four higher order types (Schwartz, 1992, 1994). Value types that are closer to each other in a circle are more similar in their underlying motivation while values that are distant are more conflicting (Rosario *et al.*, 2014; Koivula, 2008). Regarding the compatibility of values, Rosario *et al.* (2014) noted that



Source: Adopted from Schwartz (1992) and Davidov (2010)

Figure 1.
The values sphere

universalism and benevolence values are both concerned with enhancement of others while conformity and traditional value types emphasise self-restraint and compliance. Further, conformity and security values are concerned with protecting order and harmony while power and security emphasise prevention of threats that might be caused by unpredictable situations. Both power and achievement dwell on self-esteem and a high social status. In the case of hedonism and achievement, self-gratification is emphasised while hedonism and stimulation focus on pleasure and excitement. Finally, self-direction and stimulation include internal motivation aimed at openness to change and understanding new things.

Entrepreneurs differ in what they value; hence they are likely to differ in their CSR orientations. That is to say, different underlying values will lead to different CSR orientations. Schwartz (2003) and Schwartz and Bardi (2001) demonstrated this by showing that self-transcendence values are in disagreement with self-enhancement values while openness to change values are in disagreement with conservation values.

2.3.1 Self-transcendence and self-enhancement values. The first conflicting dimensions are self-transcendence and self-enhancement values. Self-transcendence values (comprising of universalism and benevolence) emphasise concern for the welfare of other people and for nature. Schultz *et al.* (2005) found that values of self-transcendence (positively), and self-enhancement (negatively) predict general concern for environmental issues. Self-transcendence values include both the social-altruistic and biospheric concern (Stern and Dietz, 1994). These values motivate people to transcend selfish concerns and promote the welfare of others and nature (Schultz *et al.*, 2005). Benevolence and universalism value types involve transcending serving self-interest for the sake of others (Schwartz *et al.*, 2000; Schwartz, 1992). However, the emphasis of benevolence values is on the welfare of those

people that one regularly interacts with (Schwartz, 1992). Individuals who attribute more importance to these two value types promote pursuit of goals that enhance the welfare of others and are more likely to be oriented towards social and environmental CSR. Fukukawa *et al.* (2007) explained that individuals who scored higher on self-transcendence values were more likely to support social and environmental accountability. Schultz and Zelenzy (1999) established that self-transcendence was a strong positive predictor of environmental attitudes. Further, Gonzalez-Rodriguez *et al.* (2016) reported that self-transcendence values influence the acceptance of CSR initiatives. Thus, we hypothesise that:

- H1.* Self-transcendence values have a positive influence on the social and environmental CSR orientation of entrepreneurs in SMEs.

Conversely, self-enhancement values (achievement, power and hedonism values) are opposed to self-transcendence values as they emphasise an individuals' self-interest and relative success and control over others (Schwartz and Bardi, 2001). This means that the interests of others are not important to individuals who emphasise self-enhancement (Schwartz *et al.*, 2000). Individuals who highly value self-enhancement will be less concerned about environmental issues in contrast to those who value social-altruistic values (self-transcendence) (Fukukawa *et al.*, 2007). Achievement and power values focus on an individual's pursuit of his or her own interest and dominance over other individuals (Schwartz, 1992), even at the expense of others (Schwartz *et al.*, 2000). Fukukawa *et al.* (2007) found that power did not have a significant effect on the support for social and environmental accountability. In contrast, Schultz and Zelenzy (1999) found that power was positively related to anthropocentric or social-altruistic concerns and was not a positive predictor of environmental attitudes. Hedonistic values focus on self-gratification and sensual gratification and also express self-interest (Schwartz *et al.*, 2000). Individuals who attach more importance to these three types of values pay more attention to self-interest and promote self-enhancing goals and are less likely to be engaged in socially oriented and environmentally oriented CSR. Thus, we hypothesise that:

- H2.* Self-enhancement values have a negative influence on the social and environmental CSR orientation of entrepreneurs in SMEs.

2.3.2 Conservation and openness to change. Conservation values are opposed to openness to change values. Conservation values (comprising of tradition, conformity and security) emphasise self-restriction, preservation of traditional practices, and protection of stability. This is opposed to openness to change values (self-direction and stimulation) that emphasise independence of thought and action and also favour change.

The tradition value type relates to the tendency to accept, respect, and get committed to traditions and customs set by religion or culture (Schwartz, 1992). The aspiration of the conformity value type is honouring elderly people and restrain from any desires or emotions that might injure or cause disrespect to others (Schwartz, 1992). Security values express the importance people place on personal security, certainty, and structure in order to avert physical and psychological ambiguity, danger, and risk (Bilsky and Schwartz, 1994). The motivational goal of this value type is safety, harmony, and stability of the individual and societal relationships (Schwartz, 1992). It has been suggested that individuals who value conservation have a more positive perception of CSR. Fukukawa *et al.* (2007) found that the association between the tradition value type and the support for social and environmental accountability was marginally significant and security values were positively related to support for government enforcement of social and environmental accountability standards. Relatedly, Schultz and Zelenzy (1999) found that tradition and security value types were predictors of social concerns (anthropocentric). Furthermore, individuals with conservation values exhibit positive

perception towards CSR performance of corporations (Thakur and Kohli, 2015; Wang and Juslin, 2012). We, therefore, hypothesise that:

H3. Conservation values have a positive influence on the social and environmental CSR orientation of entrepreneurs in SMEs.

Conversely, those who attribute greater importance to openness to change values are less likely to attend to uncertainty regarding personal outcomes (Schwartz *et al.*, 2000). This is because openness to change values emphasise independent thinking and express people's readiness to pursue new, challenging and uncertain personal outcomes (Schwartz *et al.*, 2000). In the sphere of openness to change, stimulation values focus on pleasure and excitement for oneself. Therefore, those who attribute high importance to stimulation values are unlikely to attend to the problems of others (Schwartz *et al.*, 2000). This means that emphasising stimulation values reduces the likelihood of being CSR oriented. Similarly, self-direction values focus on independent thought and action (Schwartz, 1992). Therefore, we hypothesise that:

H4. Openness to change values has a negative influence on the social and environmental CSR orientation of entrepreneurs in SMEs.

3. Method

3.1 Study context: Zambia

Mining is the main economic activity in Zambia and has made a significant contribution to the development of the country since 1928 (Lungu and Kapena, 2010). In 1982, a state-owned company called Zambia Consolidated Copper Mines (ZCCM) was established to run the mines and also became responsible for all kinds of social and economic services (Fraser and Lungu, 2007). In 1991, the Zambian Government split up ZCCM and sold it to different companies. It was envisaged that the new mine owners would take over some CSR programmes and support local SMEs by awarding them contracts to supply goods and services to the mines. These SMEs are now for instance supplying paints, electrodes, timber, industrial washing equipment and steel as well as multiple services (Choongo *et al.*, 2016).

Studies on CSR in Zambia have focussed on the mining companies (e.g. Fraser and Lungu, 2007; Lungu and Kapena, 2010; Lungu and Mulenga, 2005; Lungu and Shikwe, 2006; Mayondi, 2014), with the exception of (Choongo, 2017; Choongo *et al.*, 2016, 2017) who focus on CSR in SMEs. None of them have applied frameworks such as the Schwartz values framework to study CSR involvement of SMEs. Therefore, this study sets out to investigate how the underlying values of entrepreneurs influence their CSR orientations.

3.2 Approach, sample and data collection

To investigate how the values of entrepreneurs influence CSR orientations, this study takes a quantitative approach using survey data and statistical analysis. This does not imply that other research approaches, for instance qualitative studies, are not relevant, but the quantitative survey approach is helpful to test the hypotheses formulated in this study. The sample for this study was collected as follows: the names and addresses of the respondents were collected from databases of the four major mining companies in Zambia that include Mopani Copper Mines, Lumwana Mine, Konkola Copper Mine and Kansanshi Copper and Gold Mine. All supplier firms selected were categorised as belonging to the services (service providing) and trading sector and satisfied the criterion of being SMEs defined as employing between 10 and 250 employees (Ayyagari *et al.*, 2007).

The databases for the four mining companies had 1,200 enterprises listed as service providing and trading. These databases, however, had not been updated for a long time. We randomly selected 350 firms from the data set. However, when we started contacting the firms, we encountered challenges as firms had changed location or closed down while their telephone numbers were not going through. Therefore, for the later field work, we relied on convenience sampling to get hold of respondents. This involved visiting the physical location of the randomly selected SMEs. If we found that the targeted firm had closed or relocated but instead found another similar firm, we also collected data from that firm and asked for the location of other firms. Thus, different methods of administering questionnaires such as interview, physically delivering or sending questionnaire via e-mail were used. In total, 230 respondents filled in the questionnaire. However, nine responses had missing data. As a result, only 221 responses were included in the analysis, giving a response rate of 69 per cent. Past studies have experienced similar challenges in data collection in developing countries because of unreliable databases and have contextualised questionnaire administration techniques as well (Kriauciunas *et al.*, 2011). The sample was composed of 185 males (84.1 per cent) and 36 females (15.9 per cent), and included 99 trading firms (44.8 per cent) and 122 service providing firms (55.2 per cent).

3.3 *Measurement of variables*

3.3.1 *Dependent variable.* CSR was measured on a 16-item scale based on Masurel and Rens (2015). The outcomes of the pre-test resulted in minor phrasing changes to the initial questions. After deleting five items having cross-loading or that were not loading at all, we extracted two factors. We labelled the first factor as socially oriented CSR. It included six items. The factor loadings of these six items ranged from 0.577 to 0.726. The second factor was labelled environmentally oriented CSR and included five items. The factor loadings of these five items ranged from 0.552 to 0.883. The factor loading reached an acceptable threshold for our sample size (Hair *et al.*, 2014). The two extracted factors are consistent with theory (e.g. Masurel and Rens, 2015). Cronbach's α s for the six socially oriented and five environmentally CSR items were 0.742 and 0.764, respectively, and exceed the 0.7 threshold suggested by Nunnally (1978). The factor loadings and reliability test of the CSR measurement scale are reported in Table I.

3.3.2 *Independent variables.* Personal values were measured using the Schwartz (2003) 21-item Portrait Value Questionnaire (PVQ). The PVQ consists of 21 items, two items for each value type, except for universalism, which is measured using three items (Verkasalo *et al.*, 2009). The 21-item PVQ questionnaire is a modification of the earlier Schwartz Value Survey (SVS) questionnaire. The SVS had 56 items which were reduced to 21 items in the PVQ questionnaire. This has made the PVQ more suitable to use across cultures and easier to administer to respondents with little or no formal education (Schwartz, 2003). The respondents were asked to rate the extent to which they were alike or similar to the person described in each of the questions using a six-point Likert scale that ranged from 6 (very much like me) to 1 (not at all like me). After the pre-test, two modifications were made to the PVQ questions to suit the context under study: the questionnaire was modified to be used for self-reporting by both male and female respondents, therefore, the "he" and "she" were changed to "I", "his" and "hers" to "my"; "him" and "her" were changed to "me"; the double-barrelled questions were changed to single questions for clarity. As an example, for the questions that cover self-transcendence value (universalism and benevolence), respondents were asked the following question: "Here we briefly describe some people. Please read each description and think how much each person is or not like you. Put an X in the box to the right that shows how much the person in the description like you".

	Socially oriented CSR	Environmentally oriented CSR	Cronbach's α	Personal values and CSR orientations
My company implements training and development programs for employees	0.663			557
My company periodically tests employee satisfaction	0.726			
My company's human resource policy is aimed at workplace diversity	0.577		0.742	
My company sponsors students in schools	0.648			
My company uses a formal customer complaints register for clients	0.665			
My company is active within an organisation with a social purpose	0.591			
My company saves energy beyond legal requirements		0.883		
My company saves water beyond legal requirements		0.900		
My company voluntarily does recycling and/or re-use		0.567	0.764	
My company purchases environmentally friendly products		0.626		
My company suggests sustainable solutions to our clients		0.552		
				Table I. Factor loading and reliability test of CSR items

Three questions or items were presented to respondents to measure universalism – “I believe everyone should have equal opportunities in life”; “It is important to me to listen to people who are different from him” and “Looking at the environment is important to me”. Two questions or items were presented to respondents to measure benevolence – “It is very important to me to help the people around me” and “It is important for me to be loyal to my friends”. The modified questionnaire is shown in the Appendix. The modification of the questions is in line with Beierlein *et al.* (2012).

Since Schwartz values are considered universal across cultures, we did not carry out confirmatory factor analysis (CFA) (Ralston *et al.*, 2011). Instead we proceeded to undertake reliability checks for each of the ten value types. Following the work of Schultz *et al.* (2005), the ten value types were then aggregated into the four high-order values (self-transcendence, self-enhancement, conservation and openness to change) by computing the averages within each specific item. Table II presents the Cronbach's α s of reliability for the four higher order value types. The reliabilities are acceptable and within the range observed by others such as Schwartz *et al.* (2000).

3.3.3 *Control variables.* We considered three types of control variables, namely age, gender and education. Concerning age, past research (e.g. Schwartz *et al.*, 2001) confirmed that age correlates most positively with conservation (tradition, conformity, and security) as well as self-transcendence (benevolence, universalism). In line with the prior research, age correlates negatively with openness to change (self-direction and stimulation) and self-enhancement (power, achievement, and hedonism) (Schwartz *et al.*, 2001). With respect to gender, men seem to emphasise energetic-instrumental values like power, whereas women emphasise expressive-communal values like benevolence (Schwartz *et al.*, 2001). Past research shows that women give high priority to self-transcendence values (benevolence

Values	Cronbach's α	
Self-transcendence	0.764	Table II. Reliabilities of personal values
Self-enhancement	0.792	
Conservation	0.721	
Openness to change	0.654	

and universalism) and conservation values (tradition, conformity, and security) more than men, whereas men value self-enhancement (Gonzalez-Rodriguez *et al.*, 2016; Wang and Juslin, 2012; Fukukawa *et al.*, 2007; Schwartz *et al.*, 2001) and men adhere more to openness to change than women (Schwartz *et al.*, 2001). The difference in personal values between men and women could be due to culture; women are expected to develop altruistic values while men are expected to be more aggressive and develop egoistic values (Gonzalez-Rodriguez *et al.*, 2016). When it comes to education, extant literature reveals that education consistently predicted a preference for openness to change values and conservation values (Schwartz *et al.*, 2001). Previous studies found that education positively correlates with openness to change values (self-direction and stimulation, and negatively with conservation values (Schwartz *et al.*, 2001; Kohn and Schooler, 1983). The education experience increases flexibility, ability to grasp different perspectives and opens the mind. Furthermore, individuals with education in business, economics and technology tend to give high priority to self-enhancement values (power and achievement), while those with knowledge in social sciences and natural environment give high consideration to self-transcendence and conservation values (Schwartz *et al.*, 2001).

4. Results

Table III presents the summary statistics and correlations for the variables considered in the study. The variance inflation factor (VIF) scores and correlations were used to check for multicollinearity. The VIF scores were below 10, indicating that multicollinearity was not a problem for the estimation of the regression models (Hair *et al.*, 2014). The correlations between the independent variables were < 0.9, indicating that multicollinearity does not arise (Tabachnick and Fidell, 2007).

To test hypotheses *H1* through to *H4*, we ran two linear regression models with socially oriented CSR and environmentally oriented CSR as the dependent variables for models 1 and 2, respectively. For each of the models, we first entered the control variables, and the independent variables were entered later. Table IV summarises the results of the influences of personal values on social and environmental CSR. Model 1, focussing upon socially oriented CSR has an adjusted *R*² of 0.019, and is marginally significant (*p* = 0.082). Model 2, focussing upon environmentally oriented CSR has an adjusted *R*² of 0.107 and is significant (*p* = 0.000).

Table IV shows that self-transcendence values have a significant positive effect on socially oriented CSR (*p* < 0.05), while self-transcendence values have a positive but insignificant effect on environmentally oriented CSR (*p* > 0.10), thus, *H1* is partially supported, as one of the two measures of CSR is significant and positive. This indicates that entrepreneurs' self-transcendence values positively influence the engagement in

Table III.
Descriptive statistics
and correlation matrix

	Mean	SD	1	2	3	4	5	6	7	8	9
(1) Age	2.10	0.56	1.000								
(2) Education	2.32	0.60	0.000	1.000							
(3) Gender	0.84	0.37	0.122	0.069	1.000						
(4) Socially oriented CSR	3.18	0.70	0.011	0.075	0.088	1.000					
(5) Environmentally oriented CSR	3.57	0.70	0.016	0.078	0.007	0.315**	1.000				
(6) Self-transcendence values	4.85	0.88	-0.055	0.150*	0.086	0.131*	0.304**	1.000			
(7) Self-enhancement values	4.15	1.01	-0.115	-0.009	0.068	-0.055	0.208**	0.424**	1.000		
(8) Conservation values	4.92	0.08	-0.007	0.036	0.102	0.006	0.318**	0.705**	0.508**	1.000	
(9) Openness to change values	4.60	0.84	-0.137*	0.051	0.033	0.063	0.314**	0.630*	0.549**	0.595**	1.000

Notes: *n* = 221; Gender: 0 = female. 1 = male. *,**Correlations are significant at the 0.05 and 0.01 levels (two-tailed), respectively

Table IV.
The effects of
personal values on
CSR orientations

	Socially oriented CSR Model 1		Environmentally oriented CSR Model 2		Hypotheses test
	<i>B</i>	Significance	<i>B</i>	Significance	
Constant	2.631	0.000	1.784	0.000	
Age	0.011	0.894	0.065	0.419	
Education	0.042	0.594	0.064	0.393	
Gender	0.153	0.231	−0.062	0.612	
Self-transcendence values	0.041	0.012**	0.014	0.355	Partially supported
Self-enhancement values	−0.016	0.273	−0.008	0.568	Rejected
Conservation values	−0.020	0.169	0.025	0.079*	Partially supported
Openness to change values	0.001	0.939	0.026	0.048**	Rejected
R^2	0.050		0.135		
Adjusted R^2	0.019		0.107		

Notes: $n = 221$. * $p < 0.10$; ** $p < 0.05$

socially oriented CSR. $H2$ predicted that self-enhancement values have a negative influence on socially oriented and environmentally orientated CSR. Indeed, we found a negative, yet insignificant effect of self-enhancement values on the two measures of CSR. Thus, $H2$ is not supported. $H3$ posited that conservation values have a positive influence on socially oriented and environmentally orientated CSR. Contrary to our expectations, conservation values have a negative and insignificant effect on socially oriented CSR. However, conservation values have a marginally significant positive effect on environmentally oriented CSR ($p < 0.10$), thus, $H3$ is only partially supported. Finally, $H4$ posited that openness to change has a negative influence on socially oriented and environmentally orientated CSR. Results in Table IV indicate that openness to change has an insignificant positive effect on socially oriented CSR ($p > 0.10$), equally, openness to change has a significant positive effect on environmentally oriented CSR ($p < 0.05$), hence, $H3$ is not supported.

5. Discussion

This study set out to examine the relationship between entrepreneurs' personal values and their CSR orientations in SMEs in Zambia. The study addressed the following question:

RQ1. What is the influence of the personal values of entrepreneurs in SMEs in Zambia on their social and ecological orientation?

Now, we turn to a discussion of the main findings.

5.1 Self-transcendence vs self-enhancement values

With respect to the first dimensions of the value structure (self-transcendence vs self-enhancement), the predicted association between self-transcendence values and socially oriented CSR was supported while the relationship between self-transcendence and environmentally oriented CSR was not supported. This means that self-transcendence values do influence the engagement in socially oriented CSR, which is consistent with the Fukukawa *et al.*'s (2007) findings. The fact that the self-transcendence value type is positively oriented towards socially oriented CSR could also be due to the context where the study's sample was drawn from. Schwartz (1992) explained that the differences in value priorities might be due to the ecological, history, technology, social and political structure of

societies from which the study group is drawn. And since values are learnt during childhood and developed through social interaction with role models such as parents and teachers (Parks and Guay, 2009), they also tend to be similar within cultures and passed on from one generation to another (Meglino and Ravlin, 1998).

Furthermore, in SMEs, entrepreneurs manage their own firms. They therefore, implant their self-transcendence values in their companies (SMEs) which later influence socially oriented CSR practices. In other words, entrepreneurs' self-transcendence values guide them in the formulation, adoption, and implementation of socially oriented CSR (Hay and Gray, 1974; Şerban, 2015). Further, since personal values drive from ethics (Thakur and Kohli, 2015), components of ethics of care such as sympathy and empathy can enhance entrepreneurs managing SMEs to care for others (employees and the community) (Spence, 2016). Furthermore, the CSR approach in SMEs is based on stakeholder and ethics of care theories. This means that self-transcendence values guide entrepreneurs that adopt the ethics of the care approach in establishing policies of taking care of their employees and the community such as providing training to employees and sponsoring students in schools. Ethics of care means being ethical regarding business practices and decisions that concern key stakeholders, including employees and the community. Entrepreneurs have direct connections with immediate stakeholders, including employees and the community, hence, during the decision-making process, entrepreneurs may give priority to the immediate stakeholders (family and friends included), which is the requirement for the ethics of care. As they interact with employees and people in the community, entrepreneurs sympathise and empathise with them, resulting in making decisions that meet their needs such as sponsoring children in school. While the normative type focusses on the moral principles. The theory advocates for firms to widen their social responsibilities for the stakeholders, thus, firms have the moral responsibility to take care of the concerns of stakeholders which includes employees and the community.

Additionally, since the practice of CSR in Zambia emerges from historical events such as the colonial rule and Anglo-American Corporation, it is very likely that entrepreneurs' self-transcendence values are more developed or oriented towards the social aspects of CSR. Moreover, as the current mine owners have not taken over all socially oriented CSR activities that were being undertaken by the old ZCCM, this gap is partly filled by entrepreneurs managing SMEs. Perhaps, the value priorities of entrepreneurs in our study group have been influenced by the deterioration of CSR in the mining sector in view of the values of the old ZCCM that met social needs.

A possible explanation for the negative relationship, although insignificant, between self-transcendence values and environmentally oriented CSR is that of the eight items in the universalism value scale (a self-transcendence value type) only two items (unity with nature and protecting the environment) pertain directly to ecological concerns (see the list of definitions of motivational types of values provided above). The rest of the items pertain to social concerns. This could explain why self-transcendence value types are a stronger predictor of socially oriented CSR and might negatively influence environmentally oriented CSR. Future research can design separate value measurement scales for the relationship between self-transcendence, on the one hand, and socially oriented and environmentally oriented CSR, on the other hand.

The hypothesised negative effect of self-enhancement values on socially oriented and environmentally oriented CSR is not supported. There are several possible explanations for this unexpected finding. First, self-enhancement values lead to concerns for self-interest. Self-enhancement reflects a narrow construal of self, and is less inclusive of other people or of other aspects of the living world (Schultz *et al.*, 2005). Second, the elements of self-enhancement such as achievement emphasise individualism such as individual success and comprise elements such as ambition and success, while power value type emphasise

dominion and control over other people and resources and emphasise self-interest even at the expense of others (Schwartz *et al.*, 2000). Hedonism value types represent individuals who enjoy pleasure and sensuous gratification to oneself (pleasure, enjoying life) (Schwartz, 1992). These are more of an egoistic and individualistic nature focussed on self-interest or social esteem (Schwartz, 1992). It is, therefore, possible that entrepreneurs with the egoistic value type are more likely to be interested in maximising profit than with the welfare of others and of nature. It is also very likely that entrepreneurs' self-enhancement values lead them towards making profit for self-esteem as opposed to social and environmental responsibility. As Choongo (2017) established, these values could be the ones leading entrepreneurs to be motivated to engage in CSR for profit reasons. Furthermore, it is possible that environmental problems may not have reached serious or deadly levels to activate entrepreneurs in our study sample to engage in environmentally oriented CSR (Schultz *et al.*, 2005). Additionally, self-enhancement values are not positively related to environmentally oriented CSR because there is no immediate direct perceptual threat to the individual posed by an environmental problem (Schultz *et al.*, 2005).

5.2 *Conservation vs openness to change*

The results of the second dimension of the value structure (conservation vs openness to change) are mixed. Conservation values have a marginally significant positive effect on environmentally oriented CSR ($p = 0.079$), while their effect on socially oriented CSR is insignificant ($p = 0.169$). One reason could be that conservation values comprising of tradition, conformity, and security value types are not directly relevant to socially oriented CSR. For instance, the conformity value type includes elements such as politeness, obedience, self-discipline, honouring parents and elders. It could be that the above elements may not have been applicable to support the welfare of others and protect nature. Similarly, individuals who hold traditional values emphasise acceptance of culture and religious customs. They may, therefore, not be so sensitive to social concerns.

In terms of openness to change values, an insignificant effect was found between openness to change values and socially oriented CSR ($p = 0.939$). A possible explanation is that openness to change values expresses self-interest (Schwartz, 1992) and just cannot function as predictor of socially oriented CSR. Additionally, individuals with self-direction values focus on independence of thought and action, and hence are less concerned about others (Schwartz, 1992). However, it is surprising that openness to change had a significant positive effect on environmentally oriented CSR ($p = 0.048$). Yet, this finding is in line with Karp (1996) who reported that openness to change values have a positive influence on an individual's environmental behaviour. An explanation is that openness to change values emphasise independent thinking and express an individual's readiness to pursue new, challenging and uncertain outcomes (Schwartz *et al.*, 2000), implying that entrepreneurs may want to change the status quo through activism to take positive steps for the environment (Karp, 1996). This is also in line with entrepreneurship literature that informs us that people who exhibit openness to experience are innovative, creative, imaginative and liberal (Zhao and Seibert, 2006). It is therefore possible that through their business and work experience, entrepreneurs in our study acquired openness to change values (which open their minds and increase flexibility) that are inclined towards environmentally oriented CSR. Furthermore, through the ethics of care, entrepreneurs enable their firms to protect the natural environment through the application of such methods as recycling, purchasing environmentally friendly products, and saving water and energy.

This study points to the importance of personal values and attitudes for CSR. The results show that self-transcendence, conservation values, and openness to change values of entrepreneurs play a key role in the CSR activities of their firms. Yet, personal values are linked to ethical behaviour of entrepreneurs as aspects of ethics of care such as sympathy and

empathy are related to personal values. In sum, this study shows that CSR activities in SMEs are driven by values of the entrepreneurs that run these companies. Yet, not all values have similar effects, so it is important to differentiate between values as well as between different types of CSR to foster understanding how personal values influence CSR orientations.

6. Limitations and areas for future research

Our study has a number of limitations, which at the same time open areas for future research. First, our sample was drawn from the suppliers to the four mining companies in the trading and service sectors. Replication of this study to include other sectors in different contexts and cultures is needed to further understanding of which values are important in promoting CSR engagements among entrepreneurs in general. Especially the specification of which values influence precisely what type of CSR needs to be confirmed in future studies. Second, the values were self-reported. Respondents' perception may not have revealed their true values and CSR orientation, and this could have led to biases in their responses. Future researchers can use peers or subordinates to access the respondents' personal values. Third, the research did not study all predictors of CSR orientation and thus, it would be interesting if future studies could jointly study personal values as well as other predictors of CSR orientation such as commitment from supervisors, awareness of CSR guidelines, and CSR training. Fourth, we used cross-sectional data, while a longitudinal research design would enable observing aspects of causality. Therefore, we recommend that future research should consider using longitudinal data to study the influence of personal values on CSR orientations.

7. Conclusion

This study makes three main contributions to the field of entrepreneurship and SMEs. The first contribution relates to the sample. Although there has been a steady rise in the studies between personal values and CSR, there is a clear dearth of research in the context of established entrepreneurs. Thus, this study advances our understanding of values that influence entrepreneurs to engage in CSR. In this context, socially oriented CSR is mainly positively influenced by self-transcendence values. Furthermore, environmentally oriented CSR is positively influenced by conservation values and openness to change values. The results are important because they provide a better understanding of which personal values drive entrepreneurs to be more concerned about the welfare of others and sustainability of the environment. The study informs entrepreneurs on the importance of aligning their personal values with social and environmental concerns. Responsible ownership behaviour can be a catalyst for ultimately improving firm performance in small firms (Berent-Braun and Uhlaner, 2012). The outcome of this research can help educators to devise education programmes that incorporate business ethics and CSR. The study also warns regulators and policy-makers that SMEs' involvement in CSR activities is driven more by personal values of entrepreneurs than regulation. Thus, understanding the values structures of entrepreneurs can assist regulators and policy-makers in designing awareness programmes that focus on the contribution of business to sustainable business practice. To scholars, this study provides a basis for further research on how entrepreneurs can re-align their values structure towards social and environmental care.

The second contribution is the applicability of the personal values and CSR orientations relationship in an under-researched Sub-Saharan African country, Zambia. The findings indicate that value alignment or priorities learned by entrepreneurs through history, social and political structures influence entrepreneurs' CSR choices. That is to say, entrepreneurs in this context develop social values that prompt them to respond to social issues. This explains why CSR in developing countries such as Zambia is shaped by the social and economic context in which the firm operates (Visser *et al.*, 2006). These values tend to relate

with socio-cultural embedded CSR orientations that had existed in the past (e.g. during the time of ZCCM in the case of Zambia). Entrepreneurs with high conservation values tend to be positively oriented to environmental CSR. A surprising result is that openness to change values positively influence the engagement in environmentally oriented CSR, as in the Schwartz value's framework, openness to change values are negatively related to environmentally oriented CSR (Schwartz, 2003).

The third theoretical contribution is the extension of our understanding with regard to extant theory both in CSR in SMEs and personal values. The CSR in SMEs, stakeholder, ethics of care and personal values theories could stimulate further research and be tested in other empirical context. Furthermore, the findings of this study provide insights that help the understanding of the gap between theory and practice with respect to the research area. These findings should help stakeholders and policy-makers refocus their attention towards social and political systems, as they are the main drivers of the relationship between entrepreneur's personal values and their CSR orientations.

In all, this study provides new insights in CSR orientations, especially when it comes to understanding these orientations in the context of SMEs in Sub-Saharan Africa. Understanding which personal values drive entrepreneurs to engage in CSR is crucial to promote responsible and sustainability-oriented behaviour of entrepreneurs. Thus, this study forms an important contribution to fostering social and environmental CSR. In turn, fostering of CSR can lead SMEs to win more contracts with large firms that require their suppliers to take sustainability measures.

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Appendix. Modified Schwartz’s 21-item Portrait Values Questionnaire (PVQ)

Here we briefly describe some people. Please read each description and think how much each person is or not like you. Put an X in the box to the right that shows how much the person in the description like you.		HOW MUCH IS THIS PERSON LIKE YOU?						
		Value Type	Not at all like me (1)	Not like me (2)	A little like me (3)	Some-what like me (4)	Like me (5)	Very much like me (6)
1.	Thinking of new ideas and being creative is important to me.	SD						
2.	It is important to me to be rich.	PO						
3.	I believe everyone should have equal opportunities in life.	UN						
4.	It is important to me to show my abilities.	AC						
5.	It is important for me to live in a secure surrounding.	SE						
6.	I like surprises and am always looking for new things to do.	ST						
7.	I think people follow rules at all times, even when no-one is watching.	CO						
8.	It is important to me to listen to people who are different from him.	UN						
9.	It is important to me to be humble and modest.	TR						
10.	Having a good time is important to me.	HE						
11.	It is important to me to make my own decisions about what I do.	SD						
12.	It is very important to me to help the people around me.	BE						
13.	Being very successful is important to me.	AC						
14.	It is important for me that the government ensures my safety against all threats.	SE						
15.	I look for adventures and like to take risks.	ST						
16.	It is important for me always to behave properly.	CO						
17.	It is important to me to get to get the respect from others.	PO						
18.	It is important for me to be royal to my friends.	BE						
19.	Looking at the environment is important to me.	UN						
20.	Tradition is important to me.	TR						
21.	It is important to me to do things that give me pleasure.	HE						

Adapted from Schwartz (2003, p. 313)

Legend:

- 1. SD = Self-direction
- 2. PO = Power
- 3. UN = Universalism
- 4. AC = Achievement
- 5. SE = Security
- 6. ST = Stimulation
- 7. CO = Conformity
- 8. TR = Tradition
- 9. HE = Hedonism
- 10. BE = Benevolence

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